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CHRISTIAN

DEPORTMENT

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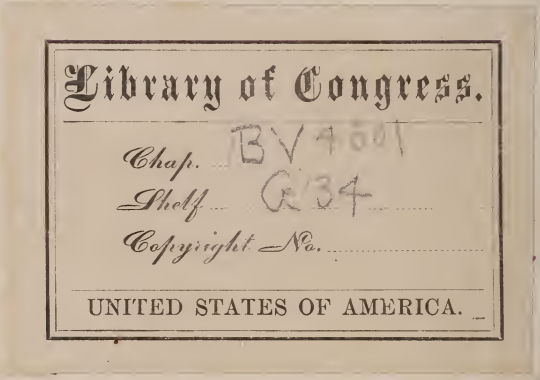

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CHRISTIAN DEPORTMENT:

BY

REV. S. P. GAMMAGE.

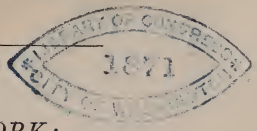
WITH

AN INTRODUCTION,

BY REV. CHARLES J. KNOWLES.

Ὑμεῖς ἐστε το φῶς τοῦ κοσμον.

"CHRISTIAN is the highest style of man."



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TO

THE CONGREGATIONS

TO WHOM IT HAS BEEN THE AUTHOR'S PRIVILEGE
TO MINISTER,

THIS VOLUME

IS

MOST AFFECTIONATELY INSCRIBED,

AS A TOKEN OF HIS

HIGH ESTEEM AND DEVOTED ATTACHMENT.

S. P. GAMMAGE.

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INTRODUCTION.

To honor God is the law of a renewed heart. Where the divine glory has not been promoted, nothing valuable has been attained. So says every living disciple of Christ—so respond all the holy intelligences around the throne of God.

And how shall God's people honor him? In what can they declare the glory of Him whom they sincerely and supremely love? The answer is given in these words of our Lord—"Herein is my Father glorified, *that ye bear much fruit; so shall ye be my disciples.*" Where the "*fruits*" of a renewed heart are wanting, there is no evidence of genuine discipleship. There may be profession, and parade of ceremonies, and ostentatious display of charities, and "for pretence—long prayers;" but it is all smoke and offence before God. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hear than the fat of rams." Religious charities, and other external services of religion are not without their use, and there is no true piety without them. But they are not religion; neither are they the *fruits* of religion, except where they re-

sult from supreme regard for the glory of God. It is the *form* of godliness, without its *spirit* and *power*.

We are not in this age and country so much in want of religious *profession*, as of religious *principle* and *energy*. We have a vast amount of *machinery*; but much of it is deranged for want of proper care; and much stands still for want of propelling force.

We have the flakes and chrystals of what appears to be *salt*; but it is valueless, having no savor.

Were we solicited to instance some of the prominent defects, or *sources* of defect in the Christian character of the age, the following four would be suggested.

Neglect of the Bible.

Neglect of prayer.

Neglect of self-examination.

Neglect of Christian communion.

The Bible is read, and by the aid of Bible classes, Sabbath schools, etc., is probably examined with more *system* than in any former age. But after all is it *honored* and *believed?* Is it studied with rigid and prayerful investigation, and honored as the high and ultimate source of authoritative appeal? Does not much of our theology savor more of the dogmas of schools and the technics of philosophical systems, than of the simple "mind of the Spirit."

In our Bible classes and Sabbath schools, are not more pains taken to teach theology, or oriental customs, or *nothing at all*, than to enforce the fundamental and practical truths on the heart and conscience? In the (so called) religious reading which is prepared for children, and for adults even, is there not more effort to cater for the morbid taste,

than to provide for the real *wants* of the age? In our religious fictions (pardon the solecism) how seldom do we meet with quotations from the sacred scriptures, unless it is to provide a motto, or embellish a sentence. Is it not a melancholy truth that the Bible is studied far less by the privileged Christians of the present day, than by those of the last century? This is not the age for Baxters, Doddridges, Fullers, Flavels, Bunyans, Howes, Edwards, Mathers, Mores and Grahams. And why not? We suggest as one reason, that it is *not the fashion* with the Christians of this age to "*search the scriptures.*"

Neglect of prayer was also instanced. Not that there are few prayer meetings, family altars, and sanctuaries. Not that there is not a great amount of believing, fervent and effectual prayer on the earth. But the amount of such prayer is *comparatively small.* It is to be feared that there are many professed disciples of Christ whose voices are heard oftener in the prayer room than in the closet. And that with most of us there is *great lack of faith.*

Many of the great and glorious things for which the saints of the last century looked and longed and prayed, and "died without the sight," have become vision and reality to us.

They went forth weeping, and bearing the precious seed, and we are honored in bearing home the sheaves. They sowed and we have entered into their labors. They were environed by enemies, and straitened by many untoward providences. We are straitened in our own bowels alone. We have in operation a system of moral enginery which with the divine blessing is destined to renovate the world. But our great mistake and criminal delusion is that we are

looking for the great result from the mere operation of our machinery. Our pioneer cry is "*men* and *money*," for the world's conversion. Our ministers are turning merchants, and our merchants are becoming speculators, and (if what we hear is true) it is all "to make money for the Lord," We are fitting out missionaries, and publishing Bibles, tracts, etc. with a commendable zeal, (though to a far less extent than we ought to have done) and we appear to think that when we have done this, nothing remains but to wait for the conversion of the world. True we have monthly concerts, and we pray in all circles for the conversion of the heathen: but after all *do we pray?* Were the Son of Man now to come, would he find faith on the earth? To reply to this question, we advert to a single fact. The display of divine grace and glory which is exhibited at the Sandwich Islands. We hear of the outpouring of the Spirit on a nation who were idolaters. It is however twenty years since they cast away their idols, and for twenty years missionaries have labored, and Christians have prayed for their conversion: and we have at this time seventy missionaries and assistant missionaries laboring and praying with faith and love in those Islands.

Recently, the word has come to us that within the space of two years, from ten to fifteen thousand Sandwich Islanders have been hopefully turned to God, and have united with the Christian church. And what has been the effect of this electrifying news upon us? Do we with united voice exclaim, 'Then hath God heard our prayers and blessed our labors?' Are we exclaiming with praise, but not surprise "what hath God wrought?" Or are we amazed,

and bewildered and stupified, and almost in doubt whether to rejoice or mourn? And why doubt? "Ah, there are *so many* converts. We fear those brethren have been precipitate. The matter must be investigated." And this is the language of those who are praying for the WORLD'S CONVERSION, and who are looking for the time when a nation is to be born in a day. And where, and to whom have they looked? Let their unbelief echo—*where?* The same want of faith is manifest in our endeavors for personal and progressive holiness. We have an example in Christ, and have for our encouragement the lives and attainments of those worthies who—

> "—— following their incarnate God,
> Possessed the promised rest."

Who "while they trod the earth, lived above it," and had unbroken communion with God and with his Son Jesus Christ; and yet we live as though we had little desire to resemble our exemplar, and no expectation of equalling the attainments of primitive saints.

We have heard of "perfectionism," and fanaticism, and other isms which are full as frightening as frightful, and this we make our justification for the sheerest unbelief, and most criminal stupidity respecting our own growth in grace. Instead of "*pressing toward* the mark for the prize of the high calling of God in Christ Jesus," pressing *downward*, and *sidewise*, and *backward*, and almost every direction but the one which will lead to holiness and to God.

It is melancholy that in this day of exalted privilege, there should be so little simplicity of faith and "looking unto Jesus, the author and finisher of our faith." We are so fearful

of believing too much, that we believe almost nothing. The painful and humiliating result is, that we crawl at a snail's pace where we ought to be mounting on wings as eagles. Our prayers are "an empty sound." God is not honored by a living faith that takes hold on the horns of the altar, and pleads his own truth and grace; and how can he fill our souls with fatness?

Neglect of self-examination necessarily follows neglect of the Bible and neglect of prayer. The diligent and prayerful reader of the Bible is always led to self-examination. He cannot hold communion with God, without feeling the need of communing with himself. He finds that he is the "temple of the Holy Ghost," and feels that it behoves him to search out "the things which offend," that he may present his body "a living sacrifice, holy, acceptable unto God." He lives in the light, and discovers his moral deformities; and although his sins appear to be hydra-headed, he ceases not to cut them off.

But the neglecter of the Bible and the wanderer from the mercy-seat is groping in darkness. And what is most melancholy, he dives constantly into lower deeps of moral midnight that he may the more effectually hide himself from himself. The light reproves, and he does not want it. With his own conscience he is ill at ease; but he knows that if he attempts to compare accounts, his trouble will increase. Like the desperate gambler who is squandering his patrimony, the nearer he approaches to ruin, the deeper is the game which he plays. Serious, honest, searching and prayerful self-examination is one of the last resorts of the Christian prodigal. It is matter of devout gratitude and

praise, that grace can bring him "to himself," and induce him to return in rags and hunger to his Father's house. But there would be fewer of these religious starvelings and wanderers, if Christians were faithful in the humbling, but indispensable work of frequent self-examination.

Christian character would stand out in purer and bolder and stronger relief, were Christians more careful to be thoroughly acquainted with themselves. "He that keepeth his way preserveth his soul." May we not with truth and reverence add, he will be greatly instrumental in preserving others.

With more brevity than we could have desired, we advert to the remaining topic.

Neglect of Christian communion.

It is recorded of certain saints of old, who "feared the Lord, and thought upon his name," that they "*spake often one to another.*" This was old-fashioned religion. That our "new inventions" have found a better way remains to be proved. Religion is designed for beings who are rational, social, and moral. The more vigorous our rational and social susceptibilities, and the more enlarged and discriminating our moral perceptions, the better are we qualified, through the gracious influence of the spirit, to *enjoy*, and *exemplify*, and *promote pure religion*. Man was constituted a religious being. He is so circumstanced, that of necessity he exerts an influence upon others, and is in turn subject to influence from others. Neutrality in religion is impossible. Not to be active in its support, is to *oppose* it. A religion of voluntary seclusion from society is selfish and defective.

It is enjoined in holy writ that "as we have opportunity

we should do good to all men, especially those who are of the household of faith." This command we shall fail to obey unless we are much in the *society* of believers. We are creatures of *sympathy*. We are affected by the sight of the eye, the sound of the voice, and the expression of the countenance. From the very nature and necessities of our being, we think, and feel, and act with reference to others, as well as to ourselves. A just attention to our own interests and welfare, is in effect, regard for the welfare of others. Proper regard for others secures our own best and enduring prosperity and peace. Eminently true are these things as respects the interests of religion. A religion of the *heart* impels to *action*, and is *social* and *diffusive*. This is the genius and spirit of Christianity. "Freely ye have received, freely give," is the Christian rule in all things. The first impulse of the new born soul is to praise God, and call on all men to praise his holy name. You have no need to urge the young Christian to mingle much in the society of the saints. He cannot be kept away from them. He loves them as he loves his own soul, and takes "ever fresh delight in speaking to them of the NAME that's dearest of all." How much all Christians are revived and strengthened, and perfected in love and Christian graces, by communion, needs no remark. It is *neglect* of this which is a fruitful source of coldness, and alienation and strife among brethren.

Attention to it would have saved more than one church from rupture and ruin. It is vain and idle to expect that Christians will "be the light of the world," and secure the respect, and commend themselves to the consciences of

men, until brotherly and Christian fellowship are something more than mere names. It is preposterous to expect that the church can flourish, or that Christians can mature in piety unless free and unaffected communion of brethren is cherished. It is when Christian pilgrims and sojourners *associate* in the way and speak of the things which happened at Jerusalem, that their hearts "burn within them," and before they are aware of it they are communing with Jesus.

We all have our weaknesses, and faults, and trials. We need mutual sympathy and counsel and interest at the throne of grace. We cannot intelligently pray for our brethren, nor advise nor instruct them; neither can they show these kind and Christian offices to us, unless we freely and ingenuously unbosom ourselves to each other, and meekly admonish and receive reproof, and encourage each other to fidelity in this whole matter. Are we thus faithful? Are we acquainted with the spiritual estate of our brethren, and have we opened our hearts to them? These are inquiries of important practical concern. Let us attend to them in view of our responsibilities to Him who prayed that we might be one, even as he and his Father are one.

If the above suggestions are correct, a treatise on "Christian deportment" will be *timely*; and we can earnestly unite with the author of this volume, in the prayer that what he has written may be a source of blessing to God's people. We can confidently commend it to the notice of Christians, in the hope that it will be a means of stimulating them to increased prayer and effort, for the support of Christian character, in themselves and others.

C. J. K.

PREFACE.

In the whole system of Christian ethics we cannot find a principle of greater practical utility, or more eminently distinguished by the sublime and beautiful, than the one inculcated in the following passage of holy writ: "Only let your *conversation* be as it *becometh* the gospel of Christ." Christians are the most conspicuous characters in the world, and nothing can exceed the vast importance of properly maintaining the purity and dignity of the Christian name and character. The great exemplar of Christians says they are "the salt of the earth." What salt is to animal and vegetable matter, in preserving it from putrefaction, the hallowed influence of the Christian is, to the moral and spiritual interests of this world, in saving it from corruption and ruin.

He also denominates them the "light of the world." It is true, however, that they are so only in a subordinate sense; for on another occasion Christ denominates himself the "Light of the world." How are we then to

reconcile this apparent contradiction? This difficulty may be obviated by referring for a moment to the solar system. Every one acquainted with the elementary principles of astronomy knows, that the sun is the great original source of light: that the planets and satellites shine with a borrowed light: that in themselves they are opaque bodies, and that they receive their light from the sun, and then reflect it on our earth. Thus these primary and secondary planets are of the greatest utility, though they shine only with a borrowed light. Who can question their utility? Look, for instance, at the *moon*, which has been so justly styled the "queen of night." How much benefit does it confer upon the inhabitants of this globe, though it does not possess a particle of light, except what it receives from the sun. Analogous to this, the Lord Jesus Christ is the great original source of light to the moral world. He shines with his own light. Christians receive all their light from him. Inspiration says of Christians, "Ye were sometime darkness, but now are ye light in the Lord." Thus, when they let their light shine, it is only a reflected light. They are the medium, Christ the source. Christians are appointed as so many reflectors, to receive light from the great original source, "the Sun of Righteousness," and thus forming, as it were, one vast chandelier, lit up by the *Eternal*, and let down from heaven to earth, to throw

around its cheering rays upon the darkness of the moral night. Every Christian should be a polished mirror—shining as clearly, as uniformly, and as extensively as the emergencies of the moral world demand.

It must be remembered that Christians can never reflect more light than they receive. In other words, their usefulness will be in proportion to their piety. In accordance with the laws of natural philosophy, no opaque body can reflect more light than it receives. From analogy, therefore, the Christian who receives all his spiritual light from Christ, can reflect no more than he receives. If he receive but little, he can reflect but little. Consequently, the reason why Christians do so little good is because their piety is no more elevated and energetic. In view of reflections like these, "what manner of persons ought Christians to be, in all holy conversation and godliness!" It ought most certainly to be their constant aim to "walk worthy of their high vocation," and to "shine as lights in the world." There is no appropriate station in life which does not require a consistent and corresponding deportment. We may reasonably expect greater dignity of deportment in a prince than in a plebian. We naturally look for greater propriety of conduct, and refinement of manners in those who have enjoyed the advantage of a liberal education, and high intellectual and moral culture than in those who have not been equally favored.

This principle is constantly recognized in the word of God. "Excellent speech becometh not a fool; much less do lying lips a prince." *Prov.* xvii. 7.

Upon this principle, also, the apostle reasons with the Philippians. "You are citizens of no mean city," he seems to say, "for you belong to the new Jerusalem, the city of the living God." Let therefore your deportment be such as become those who have attained so high and noble distinction. Ye are princes, the sons and daughters of the most high God, and heirs of a glorious immortality! Christian, never forget your high and honorable *vocation*, and see that your whole deportment be consistent with it. Let worldlings grovel in the dust, forgetful of their high destiny. Yes, let the potsherds of the earth strive together, and waste their energies in the vile drudgery of sin and Satan. And let the blind votaries of base and sensual pleasures grasp at shadows, and vainly amuse themselves with chasing phantoms. This does not become the child of God. He has a dignified character to maintain! He has a glorious prize to secure! He is called with a holy calling! Be this then the Christian's highest concern, that his life and example may ever comport with his high character and destiny; never contadict his hopes, nor give the *lie* to his professions. Then shall he become "a burning and a shining light," reflecting far and wide the Redeemer's glory, and blessing and enriching all who come within

the circle of his influence. Sincerely desirous to contribute in some humble degree at least towards such an important result, the author has been induced to write this volume on Christian deportment; and should success be commensurate with the desire, 'tis all he asks; and he would most cheerfully unite with those who may be benefited, in ascribing all the praise to Him to whom it is due.

He has not written for the perusal of the fastidious and cynical critic, but for the perusal of the candid and docile reader. Aware that there exists a great variety of taste in every reading community; for instance, some love an anecdote for illustration, others love the relief which poetry affords, and others again are fond of a quotation from classical and other authors, &c., this fact was kept in view while preparing this volume, with the fond hope that it might prove a source both of pleasure and profit to every reader. How far the author has succeeded in this object, of course others must decide; and whatever may be the result he would commend what he has written to the divine blessing, and to the candid and prayerful perusal of the Christian public.

The Christian born of God! Oh, wondrous thought!
Of heavenly birth! His origin divine!
Son of the Highest! Heir of endless life!
Descended from such a glorious Sire,
He bears in characters most legible,

The impress of the Deity. Allied
To God, to angels, and to the spirits
Of the just; this vain world is not his home;
His treasure, nor his rest is found below.
His home is in the skies, for this he pants;
'Tis his true element. Thus longs to breathe
His native air; dwell in his Father's house;
And soar away to immortality.
There all is peace and joy! *There* all is pure!
Here sin and death prevail, and every woe;
And sorrow's dark and cheerless night, with scarce
One ray of hope to dry the mourner's tears.
Shadow and illusion, here dwell below
In this dark world that sin and death have cursed;
But in heaven alone *all* is substance!
All sincere! Ah, why should the Christian then
Delight to linger here? So far from home—
So far from real bliss—joys that fade not—
A crown immortal—life for evermore.
If such the nature of the Christians hopes,
And such his high and happy destiny;
His life, how upright and sincere should be;
His hands how clean and pure, and pure his heart,
And on his character be found no stain.
The word of God his *guide* and *counsellor*,
Christ his pattern, and *God* his *all in all.*

S. P. G.

CHRISTIAN DEPORTMENT.

CHAPTER I.

The Nature of Christian Deportment.

"Only let your conversation be as it becometh the gospel of Christ."

Christian deportment, so frequently and forcibly inculcated in the gospel of Christ, and so essential to the Christian's spiritual prosperity, and eminent usefulness is most evidently

1. Based on the principles of the gospel.

It is a well-established axiom in Christian ethics, and fully demonstrated in natural as well as moral philosophy, that right principle will lead to right action; and that in proportion as we err in sentiment, we shall err in practice. It is, then, of the utmost importance to be truly enlightened by those heaven-born principles which the gospel ever exhibits and

inculcates, and which constitute the *truth*, as it is in Jesus. The glaring inconsistencies of many professors of religion may be traced to this source; they have no fixed principles; consequently, their religious sentiments are undecided, and their piety feeble and doubtful. The *fons mali* may, doubtless, be found here. Instead of holding fast the "form of sound words," revealed in the *oracles of truth*, many are carried to and fro with every wind of doctrine. They are indeed so far from being established, either in *theory* or in *practice*, that they are tossed hither and thither, *ad infinitum*, as if they had discovered, and wished fully to test, the occult principle of *perpetual motion*. Can we wonder, then, that those who have no decided *principles*, should have no decided *character* in religion? Truly, it is no marvel that such characters should *now* appear zealous and active, *then* lukewarm and indolent. *Sometimes* appear separate from the world,

now carried down the deep, broad *current* of worldly cares and pleasures.

A consistent character and deportment do not proceed from mere profession, but from right principle. And they who would maintain a deportment consonant with the pure dictates of the gospel, must see that their principles are right, and that they have received the *truth*, in the power and love of it. Not like the poor *collier*, who when asked by a pious individual what it was that he believed? He answered, "I believe what the church believes." The other rejoined, "What then does the church believe?" He replied readily, "The church believes what I believe." The other, desirous, if possible, to bring him to particulars, once more resumed his inquiry. "Tell me, then, I pray you, what it is that you and the church *both* believe?" The only answer the poor man could give, was, "Why, truly, sir, the church and I *both* believe the same

thing." This was implicit faith with a witness. And alas! how many there are, who could not give a more intelligent and satisfactory answer, respecting the "hope that is in them!" The Christian must be able to assign a reason of his hope, that it is a "good hope," and rests upon as firm a basis as the "Rock of ages." He must know also what he *believes*, and that what he *believes* is *the truth*. And he must feel its transforming influence on the heart, and exemplify its power in the life. The religion of Christ is an intelligent matter, demanding reflection consistent with reason, and with common sense; and ever solicits investigation, from which it has nothing to fear; but from which it gains much. Unlike superstition, fostered by ignorance, it is said to impart *light* to the ignorant, and wisdom to the simple. "The entrance of thy word giveth *light*, it maketh wise the simple." The true Christian, therefore, knows what he believes; he has tested well

his principles, and can say, without fear of contradiction, "We *know* what we worship."

In this respect he has the advantage of the whole world beside. Not only the uncivilized and most degraded heathen, but also the ancient Greeks and Romans, with all their philosophy and refinement, knew not God, or what they believed, or worshipped. They deified every thing "in the heavens above, and in the earth beneath, and in the waters under the earth." Still they knew not what they worshipped; but began with this invocation, "Whosoever thou art," &c.

Even in the capital at Rome, was an altar or tablet, with this inscription, "Genio urbis Romæ, sive *Mas* sive *Femina*."

But the Christian, possessed of far superior light and happiness, can exclaim: "And we *know* that we are of God, and the whole world lieth in wickedness." "And we *know* that the Son of God is come, and hath given us an un-

derstanding, that we may *know* him that is true; and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life." 1 *John*, v. 19, 20.

"And every man that hath this hope in him purifieth himself, even as he is pure." Vide 1 *John*, iii.. 3.

That religion is the best, which is the best adapted to promote the honor of God, and the holiness, and consequent happiness of man. Such is the religion of the Bible. It is an emanation of the Deity. It came from heaven, and it leads to heaven! And it is impossible to become the subject of this religion, without also becoming wise, virtuous and happy.

> "There can be no religion found,
> So just to God, so safe for man."

Religion does not consist of a few vague notions floating in the brain, but it has its seat in the heart, and forms and matures the *life* and *character*, by its hallowed influence.

2. Christian deportment—Harmonizes with the *spirit* of the gospel.

The spirit which the gospel breathes is love! This is the essence, and heaven-born genius of the gospel. This is the fulfilling of the whole law of Christ, and the sum and substance of all true religion.

All may be comprehended in *this*, love to God, and love to man; and whatever is not the genuine fruit of *love*, and partakes not of this spirit, savors not of the religion of Christ. The venerable Rowland Hill says, "Love is the diamond, amongst the jewels of the believer's breast-plate. The other graces shine, like the precious stones of nature, with their own peculiar lustre, and various hues; but the diamond is *white*. Now, in white, all the colors are united: so in love, is centered every other Christian grace and virtue."

Alas! how many who profess to be the subjects of religion, and the disciples of the meek

and lowly Jesus, never breathe the spirit of love! They appear to live in quite a different atmosphere, and give sad evidence that this is their true element. They are actuated by a spirit of bitterness and wrath, contention and envy, hatred and malice, with all uncharitableness. To be identified with some party. High or low church, old or new school. *This* or *that* system of *forms* and *measures.* And with the *Shibboleth* of *this*, or the *other* sect—crying, "I am of Paul, and I of Apollos!" To settle this question, appears to be the very acme of their ambition. This, apparently, is all they seek; and though they have assumed the *Christian name*, they do not exhibit the meek and lowly spirit of the Prince of Peace, but the malignant and baneful spirit of the Prince of hell. "Verily, I say unto you, they have their reward." This is the spirit by which they are constantly actuated, notwithstanding their reiterated and clamorous cry,

"The Temple of the Lord are we! The Temple of the Lord are we!"

A venerable father, on whose locks more than eighty winters had shed their snows, being asked what were his religious sentiments now that he was approaching the world of spirits, replied, "I was at first a *Baptist;* then a kind of *New Light;* afterward a *Congregationalist;* now my only creed is, God be merciful to me a sinner." Such a reply evinced most delightfully the spirit and power of the gospel; and is worthy the attention of every Christian. While it is the privilege of all to enjoy their *distinctive peculiarities*, so far as they do not affect the essentials of Christianity, yet nothing can be more opposed to the spirit of the gospel, than the contracted, selfish, and party spirit, which has so often *distracted* and *divided* the church of Christ, and poured such a desolating flood of woes upon Zion, as to cause her to bleed at every pore; to rend

the Savior's seamless vesture, and to crucify the Lord afresh. This is not to walk as "becometh the gospel of Christ," so as to promote its interests, adorn its doctrines, and to recommend it to the cheerful and universal acceptance of others. No; it is calculated to counteract its progress, retard its triumphs, and furnish occasion for its enemies to blaspheme. Surely, then, it is vastly important, not only to profess the principles, but also to imbibe the spirit of the gospel, the fruits of which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

> "And is the gospel peace and love?
> Such let our conversation be;
> The *serpent* blended with the *dove*—
> Wisdom and meek simplicity."

3. Christian deportment, is—Governed by the *precepts* of the gospel. Are we not commanded by our divine Lord and Master,

and by his inspired Apostles, to "deny ourselves, take up our cross, and follow him?" To "watch and pray, that we enter not into temptation." To "continue instant in prayer, with thanksgiving." Not to be "conformed to this world, but to be transformed by the renewing of our minds." To "abstain from the very appearance of evil," as well as from evil itself. To "deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." "And the very God of peace sanctify you wholly; and I pray God your whole *spirit*,

and *soul*, and body, be preserved blameless, unto the coming of our Lord Jesus Christ." These are some of the sublime precepts of that gospel which the Christian professes to have received, which as a Christian he is most solemnly bound to obey, and by which his life must be constantly governed. But if those professing godliness are easily betrayed into temptation, and omission of religious duty; are disposed to gratify the corrupt propensities of a deceitful heart; love the world, and rush with the giddy throng into its vortex of vanity and dissipation; and exhibit as selfish and secular a spirit as those who make no pretensions to piety. Is this to act compatibly with the pure and elevating principles of our holy religion? Is this, I ask, the way to adorn the gospel of Christ—to exhibit the doctrines of the cross; and to swell its triumphs? Christian, remember that a holy life must take the precedence of precepts and professions, and

that the latter are vain without the former.

It is said of a certain preacher, whose moral character was suspicious, that he used to tell his people when preaching, "You must do as I say, and not do as I do." This is also too frequently implied by the example of professors of religion. Surely, such conduct is not sanctioned by the spirit and principles of the Bible, which conveys to such a most direct and powerful reproof. "Thou, therefore, which teachest another, teachest thou not thyself! Thou that preachest a man should not steal, dost thou steal! Thou that sayest a man should not commit adultery, dost thou commit adultery! Thou that abhorrest idols, dost thou commit sacrilege! Thou that makest thy boast of the law, through breaking the law, dishonorest thou God!" *Rom.* ii. 21—23. Let then the pure and infallible maxims of the gospel be the rule of the Christian's conduct, and the guide of his life. Then he need not fear the withering,

but just retort, "Physician, heal thyself." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service." "And be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God." *Rom.* xii. 1, 2. "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins. Wherefore

the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 *Peter*, i. 5—11.

4. Christian deportment—Demonstrates the glorious efficiency of the gospel.

Great is the influence of the truth where it prevails, and its triumphs shall be as universal as they are certain. Its potency has often been exhibited, in subduing prevailing corruptions, in destroying firm and inveterate habits of sin, and in controlling the licentious passions of the human heart. Witness the great and visible change which is effected, wherever and whenever the gospel comes, not in word only, but in power. The transformation is as wonderful as it is real! It transforms the *lion* into a *lamb;* the demon into an angel! It slays

the enmity of the carnal mind, and "turns the disobedient to the wisdom of the just!" With what divine energy does it operate to produce the rich fruits of righteousness, in a soil which was once "barren, and nigh unto cursing."

As an illustration—See that poor sottish debauchee; scoffs at religion and the Bible; blasphemes his Maker; is a moral pest to society, and lives a curse to himself and to the world. The grace of God reaches his soul. Its glorious efficiency is at once displayed. The daring skeptic believes and trembles; the bold blasphemer begins to pray; the senseless inebriate abandons his cups; the careless sinner becomes serious; views his situation; feels his guilt and danger; beholds the cross; flees to Jesus, and a thorough reformation of heart and life ensues. What, short of the *gospel of truth*, could effect so complete and wonderful a change? Can human philosophy, the max-

ims of the wisest sages, the purest system of ethics taught in the ancient and the modern schools, and the force of mere moral suasion, produce an effect like this? The most convincing facts, with the experience of ages, echo, No!

But the gospel, which is the "power of God unto salvation," wins another, and still another trophy, and thus a living and eternal monument is raised to commemorate its triumphs.

Christians must let their whole deportment evince this efficiency more and more; give indubitable evidence that they have not "received the grace of grace of God in vain;" and that it is not a dead and latent principle, but operative and powerful; "working effectually in them that believe." A divine principle, which is "mighty through God, to the pulling down of the strong holds of sin and Satan." If our uniform deportment be consistent with the spirit and principles of the gospel of Christ,

it will demonstrate the powerful efficiency of that gospel, in "sanctifying us wholly," and making us entirely devoted to the service of God. "Sanctify them through thy truth, (says Jesus) thy *word* is *truth*." All sin and error, both in theory and in practice, must be vanquished by the powerful and superior force of eternal truth.

> "Truth crushed to earth will rise again;
> The eternal years of God are hers;
> But error wounded, writhes in pain,
> And dies amid her worshipers."

5. Christian deportment—Recommends the high claims of the gospel to the whole intelligent universe.

Yes, it exhibits those claims as worthy the attention of all. It seals the lips of gainsayers. Takes away all occasion of offence. Leaves the enemies of the cross without excuse; and is most eminently calculated to win them over to the faith and practice of the gospel. Hence

it should be the constant aim of all who profess the gospel, thus to enforce its precepts, and by their own *example*, recommend to others its rich and lasting blessings.

"Precepts instruct us," says one, "what things are our duty, but examples assure us that they are practicable. They resemble a clear stream, wherein we may not only discover our spots, but wash them off.

"When we see men like ourselves, who are united to frail flesh, and in the same condition with us, commanding their passions, and overcoming temptation, we are encouraged in our spiritual warfare."

Yes; examples, by a secret and powerful impulse urge us to imitation. We read in ancient history, that the Romans preserved in their houses portraits of their ancestors, to animate their spirits, and to induce them to follow the noble precedents set before them. We are sensibly affected by the example of eminently holy

Christians, which reproaches our defects, and induces us to imitate their virtues. When Seneca was informed by a messenger from Nero, that he should die; he received the intelligence with remarkable fortitude and joy. He wished to dispose of his possessions as he pleased, but this was refused; and when he heard it, he turned to his friends, who were weeping over his melancholy fate, and replied, "Since I cannot leave you, my friends, what I believe to be my own, I will at least bequeath you my *life* for your *example*." An upright deportment, which they might imitate, and by imitating which, they might secure both honor and immortality.

But alas, how few there are of the professed disciples of Jesus, who uniformly exhibit that example of inoffensive, humble, and affectionate piety, which, were it properly exhibited, could not fail to recommend the religion of the Cross to universal attention. Many evils are

attributed to the gospel, which belong to its inconsistent, and heartless professors; and many falsely accuse the religion of Jesus of those bitter fruits which it expressly prohibits; but which too many of its professed adherents produce. Then, let it be the constant object of our solicitude to bring into subjection every rebellious passion, and to copy closely after *Jesus*, the Christian's great *Exemplar*. Then shall we be "the living epistles of the Lord; known and read of all men." Thus, by our deep-toned, living, energetic piety, exemplified in a holy life and conversation, we shall convey the most deep and powerful conviction to the mind of every candid beholder, that there is a glorious reality in religion; and that the doctrine of the Cross, is the "wisdom of God, and the power of God."

"Thus shall we best proclaim abroad,
The honors of our Savior God;
When his salvation reigns within,
And grace subdues the power of sin."

CHAPTER II.

How Christian Deportment should be maintained.

"For our conversation is in heaven."

Christian deportment is to be maintained most effectually and permanently,

1. By cultivating a holy correspondence between God and the soul. Such a correspondence is beautifully intimated, by what is said of Enoch and Noah:—They "*walked with God.*"

There is a stated correspondence maintained between God and believing souls. A correspondence which is daily renewed, and which *must be so*, to promote vital piety, and keep us spiritually alive. We must not omit this when our feelings are not so happy or comfortable, as we could wish. We must not consult our feelings so much as our duty. Nothing can be more uncertain and capricious

than *frames* and feelings; and, consequently, nothing less worthy of our dependence. Our constant inquiry must be, What would Jesus Christ have me do? Have I a "*Thus saith the Lord*," to warrant me to act, or not to act?

Never must we be governed by mere emotion, but by fixed and holy principles. Confer not with flesh and blood; but in the faithful discharge of duty, and the constant use of the appropriate means, we must press on our way to God; and he will most certainly be found of us, and will bless us. Omit the sacred hour of secret prayer; abandon the hallowed retirement of the closet; and like Sampson, shorn of his locks, we shall lose our moral strength, and become "weak, like any other man." This truth is beautifully illustrated by the following anecdote. An English clergyman preaching from this passage, "Acknowledge the Lord in all thy ways, and he shall direct thy paths," observed as follows: "Archbishop

Cranmer, who died a martyr, said that the day he signed his recantation back to popery, he omitted private prayer in the morning. This brought to my recollection the two memorable occurrences of my life, when I omitted private prayer, and went to my business. On each day, I had an accident that nearly cost me my life; but in mercy I was spared to my family. Private prayer is a high privilege. I cannot neglect it any more than I can neglect my food. It is my grand stay for each day; and I feel that, unless I acknowledge God herein, I have no right to expect his guidance and protection." The author can also testify, that he never knew a day, since the time he trusts he experienced religion, that he omitted secret devotion, that he did not fall into some kind of sin, or met with some unexpected difficulty. This, doubtless, is the experience of most Christians, who like Jonah, receive Jonah's fare. It is by communion with God in the

hallowed seclusion of the closet, that the Christian's soul is fed with heavenly manna; and it must be gathered every day, or our spiritual strength must languish. For the Christian to rely on past experience for spiritual strength and comfort, is as vain as for an individual to expect the food which he received yesterday, to sustain him to-day. It is as necessary for the Christian to visit his closet to-day as yesterday, in order to maintain a deportment worthy of his high character and destiny, and to live as it "becometh the gospel of Christ."

"Long as they live, should Christians pray,
For only while they pray they live."

There is also a special correspondence between God and the soul of the believer. The spirit of God sometimes urges us to special acts of devotion, draws the heart to God in ejaculatory prayer; and pious thoughts dart up towards heaven—

"The circle where our passions move,
The centre of the soul."

These acts of devotion may be eminently profitable; for through this medium a holy intercourse is maintained with God and with heaven. The influence of *this* is most clearly visible by the elevation of our piety, and the extent of our usefulness.

2. Christian deportment may be promoted—By realizing our relation to the glorified spirits in heaven. Such a relation there is—near and intimate. One family! Yes, one great and glorious brotherhood! Our abodes are indeed different. *They* have done with a body of *sin* and *death*. *We* have yet to struggle with this cumbrous load of mortality. Still we are the children of the same *Father*; one in Christ—and heirs of the same inheritance. Christ is the great centre, in which we all meet. For in *him* the "whole family, in heaven and on earth, is named." He is our *elder brother*, and his love the bond of our

union. Jesus is not ashamed, though he be the *glorified Head* of the family, to call all his people upon earth, by the endearing appellation of *brethren*. Now, we are constantly to realize this relation, and to let our deportment be influenced by proper views of it. How beautifully does the apostle state this fact in *Heb.* xii. 22—24: "But ye are come unto Mount *Sion*, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." Hence, one spiritual church—one holy, happy family, we dwell in *Christ* the glorious *Head;* and doing this, we have our conversation and our citizenship in heaven. The glorified part

of the family look down with affectionate interest upon us, while pressing onward to the skies; and will rejoice to receive us to the mansions of glory, as sons of the *Highest!* and citizens of heaven!

3. This object may be attained—By having our spirit and deportment, as much as possible, assimilated to theirs who are in heaven.

We may readily form an idea what they are. How peaceful! How holy! How zealous! How full of love to God!—to Christ—to one another! Yes, they also love our race, and rejoice over the conversion of *one sinner*, more than the joy of calling the treasures of the universe their own. Now they behold a prodigal return! The child of hell become the child of God, and heir of endless life! And suppose one of those happy spirits were again to tabernacle on earth, after passing through such celestial scenes of

joy and glory in the heavenly world! Would not the same peace and purity, benevolence and zeal, distinguish his character? I answer, most assuredly such would be the fact.

"Once they were mourners here below,
And wet their couch with tears;
They labored hard, as we do now,
With sins, and doubts, and fears."

Now we must familiarize ourselves with these celestial intelligences, that in action and in character, we may be constantly assimilating to those holy and benevolent spirits, who minister to the heirs of salvation. Thus shall we have our "conversation in heaven," imbibe its spirit, and breathe its holy and peaceful atmosphere.

4. Christian deportment may be maintained—By cultivating a growing affection toward heavenly objects,—the society, the employments, and the holy pleasures of the hea-

venly state. To this we are affectionately exhorted, in *Coloss.* iii. 1—3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

We are to meditate on heavenly objects, that we may become more and more conversant with "things which are not seen, and are eternal."

"Look round and see those numbers infinite,
That stand before the throne, and in their hands
Palms waving high, as token of victory
For battles won—these are the sons of men
Redeemed, the ransomed of the Lamb of God:
All these, and millions more of kindred blood,
Who now are out on messages of love—
All these—their virtue, beauty, excellence,
And joy, are purchase of redeeming blood;
Their glory, bounty of redeeming love."

Anticipate the time when we shall leave this world of sin and sorrow, to join the triumph-

ant, blood-washed throng; behold the glories of the Lamb, and lose faith in full fruition. Are these the Christian's hopes? Are such his bright and cheering prospects? Then it is no small thing to be a Christian! Nor to maintain the purity and dignity of the Christian name and character! For what does the Christian hope? Why, to "be for ever with the Lord, which is far better." And thus to be perfectly conformed to his adorable *will* and *image*. Yes, the presence and smiles of Christ shall constitute his highest happiness in heaven. But another source of bliss shall be, the society of all the spirits of the just made perfect. Heaven is the sweet and happy home of all the redeemed. This is to be their eternal abode! In bonds of sweetest union, are there eternally joined, all the angels of light, with the ransomed in glory. What amazing joy will be realized by union to this glorious family! Among the glorified members of this

happy family, may be found the *great* and *good* of every age and nation. Those who have blessed the world by their "works of faith, and labors of love." Those whose memory is gratefully cherished in the hearts of the pious, as the greatest benefactors of mankind, and whose name shall be had in remembrance when the name of an Alexander, a Hannibal, and a Napoleon, shall sink into the shades of eternal oblivion.

The society of heaven is indeed composed of the "elite of the universe," and amid that glorious, happy throng may be found *those*, the sweet memorials of whose piety, are designed to animate ours. Yes, among those venerable worthies are enrolled the names of a Calvin and a Luther, a Wickliffe and a Melancthon, a Whitfield and a Wesley, *cum multis aliis.* Yes, millions more, which time would fail us to enumerate. Should not the accession to heaven's glorified ranks of such choice and

venerable spirits, invest it with peculiar, and superior attractions? And should not the memorials of the piety of *such*, animate our piety, and quicken our pace towards the celestial city? Let the Christian seek more enlightened and elevated views of the blessed Savior's character and glory, cultivate more constant communion with *him*, and with the glorified spirits in heaven—raise his thoughts and affections above, and his path shall then be that of the just, which "shineth more and more unto the perfect day." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." *Heb.* xiii. 20, 21.

"March in sorrow, march in woe,
Onward, Christian, onward go!
Fight the fight, and, worn with strife,
Steep with tears the bread of life.
Onward, Christians, onward go!
Join the war, and face the foe."

CHAPTER III.

The inestimable privileges inseparably connected with Christian Deportment.

"Ye are the light of the world."

The great and rich privileges inseparably connected with Christian deportment are beautifully set forth, *alto relievo*, or with peculiar prominence, wherever any reference is made to this subject in the inspired volume. The Lord Jesus designs to present these rich advantages to our view, where he speaks of Christians as the "*light* of the world." *Matt.* v. 14. And also by the Apostle, where he speaks of them as "Walking in the *light*, as God is in the *light*." 1 *John*, i. 7. A more beautiful and appropriate figure could not be employed for this purpose.

1. By this figure is exhibited the *beauty* of Christian deportment. The figure, you per-

ceive, which is here employed to exhibit the real beauty of the Christian character and deportment, is *light*. By this term is implied knowledge and holiness, in opposition to ignorance and sin. By the latter terms, ignorance and sin, is denoted, darkness. Hence the solemn command, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Knowledge and holiness are denoted by *light*, and hence the invitation, "*Oh, house of Jacob, come ye and let us walk* in the *light* of the Lord." Thus a more beautiful and appropriate figure could not be employed, than that of *light*, to exhibit the moral sublimity of a truly Christian deportment. There is great beauty as well as utility in *light*. It possesses those properties which constitute it a pleasant and lovely object of contemplation; so that one of the wisest of men exclaims, "Truly the *light* is sweet, and a pleasant thing it is for the

eyes to behold the sun!" We can form but a faint conception, how great a calamity the total extinction of *light* would be to this world. The darkness and deathlike stillness of night would universally prevail. Our seas would cease to teem with commerce. The hum of business in our cities would be hushed into the stillness of midnight. The implements of agriculture, and of the mechanical arts, would be abandoned as useless. Life would cease to be an object of desire. *Solitude*, *starvation*, and *death*, would be the sad destiny of man. This sad catastrophe is most graphically described by Byron, in one of his exquisitely fine poems.

"I had a dream, which was not all a dream.
The bright sun was extinguished, and the stars
Did wander darkling in the eternal space,
Rayless and pathless, and the icy earth
Swung blind and blackening, in the moonless air;
Morn came, and went, and came—and brought no day.

"The world was void,
The populous and the powerful was a lump,
Seasonless, herbless, treeless, manless, lifeless—
A lump of death—a chaos of hard clay.
The rivers, lakes, and ocean, all stood still,
And nothing stirred within their silent depths;
Ships sailorless lay, rotting on the sea,
And their masts fell down piecemeal; as they dropped,
They slept on the abyss without a surge.
The waves were dead; the tides were in their grave;
The moon, their mistress, had expired before;
The winds were withered in the stagnant air,
And the clouds perished. Darkness had no need
Of aid from them—she was the universe."

What an inconceivable benefit, therefore, is light! This every one perceives. All are sensible of the beauty and utility of light. A man need not be a philosopher, and deeply read in the secrets of nature or of science, to be conscious of this. Every one is conscious that there is something in the very nature of darkness, that is utterly opposed to every sentiment we entertain of the sublime and beautiful. Thus, there is a natural sublimity in a

truly Christian deportment, a deportment formed upon the great and noble principles of the gospel truth. Such a deportment is invested with a real excellence, which commends itself to every rightly constituted mind. The mind that is at all enlightened in the knowledge of God, or blessed with spiritual discernment, perceives at once its beauty, and dwells upon it with interest and delight. There is something in *integrity*, in *meekness*, in *benevolence*, and in other attributes of Christian character, that sheds a sweet lustre o'er our pathway to heaven, reflects credit on our holy religion, and glorifies its author.

But on the other hand, there is a native deformity in *sin ;* and every thing opposed to the religion of Jesus, or the principles of Christian holiness, is *dark and repulsive* to the mind of every pure intelligence ; while holiness possesses peculiar and infinite attractions, which even Satan himself is constrained to venerate.

"Abashed the devil stood,
And felt how awful goodness is, and saw
Virtue, in her shape how lovely."

2. By the same figure is exhibited the *consistency* of Christian deportment. It is unique and uniform, and denominated, "Walking in the light." By this is implied a direct and even *course*, in contradistinction to the indirect and uneven *course* of the hypocrite and pretender. A truly Christian deportment is consistent with the *Word of eternal truth*. This is the Christian's *directory*. He makes this his *guide*, and the "man of his counsel."

He looks to the commands and requirements of the *Word of God*, and he applies *them*, as one applies a *rule;* nor will he ever turn to the right or to the left, without a "Thus saith the Lord." The Bible is his *chart* and *compass*, and by this he steers his *course* towards the *haven* of *rest*. Thus, in the language of

the youthful bard, who sung of the things *of Time*, he can say:

"Most wond'rous book! bright candle of the Lord!
Star of eternity! The only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss!"

The Christian loves the Bible. He makes it his companion, and constant study. It is his every day book. It cheers him by its promises, it guides him by its precepts, and he values it above all earthly treasure. His motto is "Nulla dies sine linea." He allows no day to pass without reading a portion of God's most holy word.

Thus the Christian's deportment being consistent with the principles of *eternal truth*, is consistent with itself. It is uniform, and has in view one object, one purpose, and one aim; and is attended with consequences as blissful as they are durable.

3. Another rich benefit exhibited by this figure, is the *security*, by which a Christian deportment is attended. To walk in the *light*, is to walk in a safe way; and to walk in the *light* of holiness, is to walk in security from all the deep laid stratagems of earth and hell. Thus escaping the snares of the flesh, the world, and the devil, we shall defeat the purpose of every spiritual foe. How impressively does our Lord enforce this in some of his sublime discourses.

"Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. Yet a little while is the light with you. *Walk* while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." Vide *John*, xi. 9, 10. xii. 35.

Alas, many do not appear conscious of the dangers that attend a course of sin, and of the inevitable difficulties in which the *transgressor* is constantly involved. Truly, the way of the *transgressor* is hard. He puts himself into the enemy's hand, and thus becomes the prey of the destroyer. He may at any moment be drowned in perdition. While he cries, *peace! peace!* if grace interpose not, "sudden destruction cometh upon him." In the light of holiness alone there is safety. The enemy shall not destroy us there, for a *divine hand* shall preserve us. "In the way of righteousness is life, and in the pathway thereof there is no death." *Prov.* xii. 28.

The Christian alone is secure and happy, for he carries all his treasure with him, while on the way of holiness to heaven. True, he has more in prospect, than he has in present possession, yet still he has the best security for *all* that is in abeyance. Bias having lost his

city, and being put to flight, was asked by those who fled with him, with their treasures, why he took not something with him; he answered, "Friends, I carry all my *riches* with me." Thus the Christian, though he be banished, impoverished, and cast out from *all*, is able to say in a still higher sense, "I carry all my treasure with me." Possessing Christ, he possesses all things. He that has Christ, is rich and safe indeed.

> "Give what thou canst, without thee I am poor,
> And with thee rich, take what thou wilt away."

4. This figure also exhibits the *dignity* of Christian deportment. It assimilates us to God. To the moral character of him who dwells in the *light* of knowledge, purity, and bliss! Consequently, the only way to resemble God, is to "walk in the *light*, as *God* is in the *light*;" or, in other words, to maintain an eminently holy life and character. God is the

Christian's pattern; and so far as the Christian walks in the *light* and *practice* of holiness, so far is he exalted to the resemblance of *him*, who is the *Father* of *lights*. Who would not resemble God? Who would not bear the impress of the Deity? Who would not reflect the *Divine image* and *glory?* This is the distinguished privilege of the eminently holy Christian! Who would not be such a Christian! Reader, emulate such a character, and rest not satisfied until you attain it, for this distinguished honor may be yours. Never forget that "Christian is the highest style of man;" and that consequently, the Christian ought not to have a spot upon his character, nor suffer the least discrepancy to exist between his life and his profession; but "*Holiness to the Lord*," ought to be legibly inscribed on every thought, word, and action. Thus he will be an Israelite indeed, in whom there is no allowed guile. "Be ye therefore followers of God, as dear chil-

dren; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather give thanks. For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." *Eph.* v. 1—5.

5. Another rich privilege connected with a truly Christian deportment, and represented as such by the apostle, is *holy fellowship* with the people of God. They who "walk in the *light*, as God is in the *light*," or maintain a holy life and conversation, the apostle declares, shall "have *fellowship* one with another." 1 *John*, i. 7.

Now this fellowship consists *in spiritual union.* They who walk in the light, by maintaining a Christian deportment, are *one* redeemed and happy *family*, of which God is the *Father.* He hath "chosen them all to salvation, through sanctification of the spirit, and belief of the truth." That they should be holy, and without blame before him in love." He hath adopted them as his own peculiar children, by Jesus Christ, "according to the *good pleasure* of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Vide *Eph.* i. 4—6. Hence they "receive the spirit of bondage no more to fear, but the spirit of adoption, whereby they cry, Abba Father." *Rom.* viii. 15. God calls them emphatically, his *own*, and sets his royal seal upon them.

They are *one body*, of which Christ is the head. In him they meet, and from him they derive their life, and all the blessings they en-

joy. "They grow up into him in all things, which is the Head, even Christ," &c. *Eph.* iv. 15, 16.

They are a holy *temple*, of which Christ is the foundation. On him they are built, who is the *Rock of Ages*, firm as heaven's eternal throne, the throne of Deity! They are a *habitation* of God, through the Spirit. They are compact together as the stones of a building, or the limbs that compose the body!

> "Their fears, their hopes, their aims are one,
> Their comforts and their cares."

This fellowship also consists *in affectionate intercourse.* This will be promoted, and be profitable, just in proportion as we live under the hallowed influence of religion. A careless and worldly deportment gives a death-blow to Christian intercourse. When this is the case Christians will be shy of each other, and pious conversation will be deemed obtrusive. But

when Christians live in the exercise of religion, and *walk worthy of their vocation*, then religious conversation will be sweet and refreshing. Then they will prefer the society of those who are the most eminently holy in their lives, and spiritual in their conversation, and their language will constantly be,

"Mid scenes of confusion and creature complaints,
How *sweet* to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

This fellowship also consists in a mutual interest in the benefits of Christian ordinances, and in all the rich blessings of the gospel. The precious *Word* of God comes down upon their thirsty souls "like the rain upon the mown ground, and as showers that water the earth." The gales of heaven breathe upon them their sweet odors. They wait upon the Lord in concert, and find it good to do so! Passing through the valley of Baca, they make it a

well; the rain also filleth the pools. They go from strength to strength, *every one of them* in Zion appeareth before God."

They love the house of God, and attend it from principle. A Sunday fever, a portentous cloud, and a falling shower, can never furnish them with a sufficient apology for vacating their seat in the sanctuary, or wilfully neglecting the public ordinances of religion. These may satisfy the heartless professor and hypocrite for their neglect of duty, but not the Christian; the language of whose heart is, "Lord, I have loved the habitations of thy house, and the place where thine honor dwelleth." "And we will not forsake the house of our God."

When they commune at his *table*, and receive the *sweet emblems of dying love*, the dews of heavenly grace refresh their spirits, as dews on *Hermon's mount*, and shed around a grateful fragrance, like the precious ointment

of sweet odor that perfumed the robes of Israel's High Priest! Thus they fully realize the *Divine faithfulness*, in the fulfilment of these sweet promises: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." Vide *Hosea*, xiv. 5. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." *Isa.* xl. 31. Oh, then, let every professing Christian exclaim, with the sweet singer of Israel, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. xxvii. 4.

In connection with this, Christians who are faithful, "walking in all the ordinances and commandments of the Lord blameless," enjoy a mutual interest in all the rich benefits of *ato-*

ning blood, the *intercessions* of Christ, the *teachings* of the *Spirit*, and in the blissful hope of a glorious immortality. Such a fellowship is sacred—ennobling, and a source both of sanctified pleasure, and of real and immortal benefit.

6. By this interesting figure is also exhibited the rich benefits which a Christian deportment confers upon others.

By attaining great elevation of piety, implied by "walking in the light of the Lord," we shall also "shine as lights in the world!" Become the satellites of the "*Sun of Righteousness*," and diffuse around us those rays of knowledge and piety, which may guide every wandering sinner into the way of life. By the darkness of sin we lead others astray, but by the light of holiness, as exhibited in a Christian deportment, we discover to them their danger, and their remedy. This world is involved

in great moral darkness, and vast multitudes are living in the "region and shadow of death." In the midst of this moral gloom, the "*Father of lights*," has here and there kindled up little lights, and scattered them around in various families and communities, and denominates them the "Light of the world;" and commands them "so to let their light shine, that others may see their good works, and glorify their Father, who is in heaven." How vastly important it is that they should shine with a constant and increasing effulgence. How important also that every one of these lights, however small, should shine. Many Christians do not let their light shine because they suppose it so faint and feeble, that it will do no good; and therefore excuse themselves from doing anything because they can do so little! Such an excuse is perfectly fallacious and criminal, and a most unwarranted and flagitious assumption! God employs a great variety of instru-

mentalities; and what means he may bless, it is not our province to determine. Duties are ours, events are God's. In the *Divine economy*, the feeblest means may be as important as the most potent. In the natural world, very small things, considered abstractly, are of the greatest utility, and consequently indispensable. As an illustration, look at that little shining speck called the *polar star*. Comparatively speaking, it is very insignificant, and apparently might have been annihilated, or excluded from the *planetary system* without inconvenience to any one. But is it so insignificant and useless? No, verily, for who can conceive the immense benefit this little star has conferred upon the maritime business of the world. How often has it told the storm-tossed, bewildered mariner, his latitude, and apprized him of his danger. What a vast amount of life and property it has been the means of saving. Yet the weakest Christian that ever lived, who lets his

light shine, may confer an infinitely greater benefit on this world, than that star, with millions beside, ever conferred!

As a further illustration, take yonder lighthouse. As you sail along the sea coast, you will see here and there a little light elevated. They are *very little lights*, apparently of no greater magnitude than a fixed star, and millions of them would not communicate as much light as the sun. Still they are of immense utility in their relation to the mariner, and the feeble light which they afford points out his course, and conducts him safely to his desired haven. Thus by the aid of these lights, thousands in the darkest nights, navigate the trackless ocean with safety. Extinguish these lights, and for a moment contemplate the fearful consequences! Very soon the tempest comes on with terrific violence. All is total darkness. Fear and dismay fill the hearts of every mariner. Death in one of its most frightful forms

stares them in the face, and wherever they turn threatens to make them his speedy prey. They look out for the light-house, but all is perfect darkness. The men at the helm are at a perfect loss which way to steer their vessels. By and by one is dashed to pieces; then another, and still another; and this work of desolation and death goes on all through the night. The next morning discloses the sad consequences of putting out those lights. The ocean is covered with the fragments of vessels, floating merchandise, and the lifeless forms of men, women, and children. Families and villages are filled with mourning, and *widows* and *orphans* bewail the sad catastrophe that made them such. While all with fearful emotions contemplate the horrors of that night! Alas, what did we do when we extinguished those little, insignificant *lights*.

See, then, how important that Christians should let their spiritual light shine. Sinners

are in imminent danger while on the voyage of life. The dark night of sin has settled down upon their souls, and they are often driven to the most fearful extremities. Christians are scattered all around, to serve as so many spiritual light-houses, to point out their danger and direct them to a safe harbor. Let the Christian then, keep his light burning and shining; if it be but a single ray, it may be of immense utility in directing the wandering eye of some poor sinner to the "*Star of Bethlehem.*" Let the Christian beware of a spiritual eclipse. Suffer not the world to come between Christ and the soul, and thus totally or partially obscure the light that he ought to reflect on all around him. Let the Christian also beware of acting on the principle of selfish, spiritual absorption. That is, to overlook the fact, that "*now henceforth he must not live unto himself,*" absorbing all the light that he receives, but must communicate it to others. He must resemble a reflector instead of a sponge.

A philosopher hearing it remarked, in relation to a certain king, that one trait of character by which he was particularly distinguished, was, that he could drink a very large quantity of wine without exhibiting any symptoms of intoxication, replied, "This is an excellent quality in a sponge, but not in a king." Christian reader, apply this, as illustrative of the foregoing principle. The sentiment expressed in the following beautiful stanza, is equally true, both as it regards the communication of our property, or the hallowed influence of our piety, for the welfare of others, which by a reflex influence involves our *own* welfare and happiness:

> "The man may live, but never thrives,
> Who much receives, but nothing gives;
> Whom none can love, whom none can thank,
> Creation's blot, creation's blank."

It is impossible that it should be otherwise, as being diametrically opposed to every law, both natural and moral, and contrary to the

very constitution and relation of things. If the heavenly bodies receive light from the sun, the great central luminary and original source, it is that they may reflect it upon other bodies. If the vast and mighty ocean receives into its bosom its ten thousand tributary streams, it is that it may by the process of evaporation supply the clouds of heaven from its vast resources, and that they may empty themselves in rich and fertilizing showers upon the thirsty earth, and the earth in return yield of its abundance, "grass for cattle, and herb for the service of man." A selfish Christian! Who can conceive of such an anomaly! A selfish Christian! Why, selfishness is as unreasonable as it is wicked! Its unreasonableness is evident from the fact, that it is choosing an infinitely less to an infinitely greater good, simply because it is ours. The individual who lives only for himself, and who seeks his own good simply because it is his own, is at war, not only

with all the elements of nature, and with every law, both natural and moral, but also with every other being in the universe; and virtually declares eternal war with all opposition.

A selfish moral being cannot be happy. If he could possess the *high prerogative* of the *Eternal*, sway the destinies of the universe, and appropriate to himself the honors of *Jehovah's throne*, he would still be wretched. The very elements of his nature would deride him. His conscience would condemn him as a traitor, as absolutely unfit to receive such homage; and he would justly become the eternal abhorrence of every wise and good intelligence.

A selfish being cannot be a good one, as he seeks others' good no farther than he can secure his *own* selfish ends! The wickedness of selfishness also appears, from the immense evil which it has a tendency to produce. No thanks to a selfish being, that there is a vestige of virtue or true happiness in the universe.

Virtue alone can constitute true happiness. Virtue consists in *acting right*, and happiness is its natural and legitimate consequence. There is no virtue apart from the religion of Christ; all beside is counterfeit and selfish. Selfishness is the law of Satan's empire; therefore a selfish being is governed by the same law that Satan is, and one can be admitted into a pure and holy heaven as soon as the other, and not before, so long as they both retain this character. See therefore the goodness, as well as the justice of God, in excluding such a character from heaven! A selfish being would fill heaven with abhorrence at him! He could not be happy himself, nor remain there without interrupting the happiness of others, and inflicting a deep and deadly wound on the interests of the universe. An injury as irreparable as infinite!

Selfishness assumes a great variety of forms; for instance, it is acted out by some professors,

who, when solicited to aid the cause of Christ, and the various benevolent enterprizes of the day, plead that "the calls are so many." "The times are so hard,—we can't afford it." "The gospel costs more than it is worth. The ministers of religion should preach without remuneration." "The heathen may take care of themselves." "We do not wish to take the work out of God's hands." "He can clothe the naked, send ravens to feed the hungry, and convert the world by a miracle." Such characters are always complaining in this respect, instead of performing with cheerfulness and promptitude their own appropriate duty.

Like their elder brother, who was a thief and kept the bag, they are constantly exclaiming, "To what purpose is this waste?" Not that they care any more than he for the welfare of others; but because covetousness is the law by which they are governed. Let such remem-

ber that the *word* of *Him*, who cannot lie, expressly declares, that *covetousness* is *idolatry*, and that no covetous man, any more than a drunkard or a murderer, "hath any inheritance in the kingdom of God and of Christ!"

It is an established law in God's kingdom, that "he who soweth bountifully, shall reap also bountifully, and that he who soweth sparingly, shall reap also sparingly." "And whatsoever a man soweth, that shall he also reap."

Let but the love of Christ touch the heart, and it will expand in pure, disinterested benevolence. Then the inquiry will be, not "How little can I give to aid the cause of Christ; but, How much?" They will not be afraid of doing too much, but of doing too little. And now, like the primitive Christians, "having first of all given themselves to the Lord," which is the greatest, they will also give their property, which is the least. The love of Christ is now

the constraining principle. And there can be no piety without this. "If any man love not the Lord Jesus Christ let him be Anathema, Maran-atha." "And if any man have not the Spirit of Christ he is none of his."

He who says, "It is more blessed to give than to receive," "*went about doing good.*" And the Christian believes the word, and cheerfully imitates the example of his Lord and Master. Who would not most cheerfully comply with this divine requisition, "To do good, and to communicate forget not, for with such sacrifices God is well pleased." Who does not wish to enjoy the rich and heavenly luxury of doing good?

What Christian, especially, I ask, does not wish to promote the true happiness of others? Be instrumental of their salvation instead of their eternal ruin? How overwhelmingly awful will it be to meet those souls at the judg-

ment, whom our example and influence have destroyed! To meet the reproaches, and to have our ears saluted with their heart-rending cries, "You led me astray. You have destroyed my soul. Had it not been for the unhallowed influence of your example, I should now have been in the mansions of the blessed. I should now unite in the song of the redeemed, enjoying bliss in present, full fruition! Now, alas! I must sink to the mansions of the lost, and mingle my unavailing cries with the wailings of the pit. Lost! lost!! for ever lost!!!" But oh, how happy, unspeakably happy, to be hailed there as those who have "turned many to righteousness;" then to shine, not merely with the brightness of the firmament, but with the pure, undying lustre of a star, in the Redeemer's diadem.

If we wish, however, to enjoy this distinguished honor, we must be eminently pious, that we may be eminently useful. Remember

that we shall be as influential as we are pious, and as useful as we are influential. "And who can be in this breathing world, so isolated," says a certain eloquent writer, "as to have no observers, no imitators; and so obscure as to have no influence? 'No man liveth to himself.' Our every act, our every thought, wish, purpose, and word, influences ourselves, and through ourselves influences others. Every thing we do confirms us either in what is good or what is bad; contributes to the formation of either a holy or unholy character. A particular idea or sentiment within us may die, but it has contributed to the formation of a habit, and habits outlive all sentiments; yea, they multiply themselves, by influencing the habits of other persons. Every prayer breathed by Payson, aided in forming his seraphic piety; and it is now producing itself again in the power of his Memoirs on our hearts. It is impossible to read them without resembling the man who was put

into the prophet's tomb, and who on touching the prophet's feet, was made alive. What I am anxious to impress on your mind is, that you cannot be neutral in any thing, however remotely pertaining to the kingdom of God. Not a tone escapes our lips to die at our feet; it rather creates a corresponding modulation upon the air we occupy, and continues thus to rise till it sounds to the third heavens. So far as our successors and imitators are concerned, we ought to regard ourselves as walking across the field immediately after it has been ploughed. The path we mark, the footsteps we form, are to be the line by which, perhaps, myriads will regulate their movements."

If the influence of the Christian, therefore, be of the right kind, who can estimate the immense benefit that he may confer, not only on the world around him, but also on generations yet unborn. He may contribute *much* towards forming the character, and deciding the destiny

of millions of the human race. Yes, Christian, it is for you to say, under God, how many shall shine with angels in the realms of bliss, or wail with demons in the world of woe, as the result of your influence! "Consider, therefore, what I say; and the Lord give thee understanding in all things!"

CHAPTER IV.

Some reasons calculated to urge us to maintain a Christian Deportment.

"By their fruits ye shall know them."

Among the reasons we may adduce, as calculated to urge us to the cultivation of a holy life, is

1. The conduct and example of inconsistent professors of religion. It is a painful fact, that there have been, and still are, many whose constant deportment is incompatible with the whole tenor of the Bible, and with the spirit and principles of the gospel of Christ; who are yet classed among its most zealous professors! Some such characters are recorded on the page of inspiration, and multitudes beside in the history of the church of Christ, of whom the apostle says in *Phillip.* iii. 18, 19: "For many walk, of whom I have told you often,

and now tell you, even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Such characters ought to serve as cautions to us, lest we should also prove to be "wolves in sheep's clothing;" and in character resemble the man—

"Who stole the livery of the court of heaven
To serve the devil in; in virtue's guise,
Devoured the widow's house and orphan's bread;
In holy phrase, transacted villanies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things:
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob. * * * *
Detected wretch! Of all the reprobate,
None seemed maturer for the flames of hell,
Where still his face, from ancient custom, wears
A holy air, which says to all that pass
Him by, 'I was a hypocrite on earth.'"

If we look around us, how many melancholy pictures of worldly conformity, criminal negligence, and spiritual apathy do we witness, as exhibited by many of the professed friends of Jesus! And while they should call forth into exercise the deepest heartfelt sorrow, they should also excite us to a more active and holy zeal. The inconsistencies by which others are distinguished, should lead us to be more jealous of ourselves, and their *fall* should teach us not to be "high-minded, but fear." The more we see the Christian life neglected, the spirit of the gospel forsaken, the truths of revelation lightly esteemed, Christ dishonored, and religion abused, the deeper should be our solicitude to "abound more and more in every good word and work." To exhibit more of the genuine spirit, and maintain more steadfastly the pure and elevating doctrines, of the cross. Does the mariner look with mingled terror and caution on those *rocks*, where others have been

dashed to pieces, and profiting by their destruction, observe the greater caution to avoid the like catastrophe? So should the declensions and apostacies of others, excite in us more holy caution to avoid the shoals and sunken rocks where they were dashed, and made shipwreck of their faith! And thus the more eminently "adorn the doctrine of God our Savior." One word here to the careless sinner. If many are deceived, and others are "scarcely saved," what will become of the careless sinner? Surely such have reason to fear and tremble! "For if such things are done in the green tree, what shall be done in the dry?" "Be troubled, therefore, ye careless ones."

Life and death, blessing and cursing, are set before you, and one or the other must soon be your portion. What shall be the result? Now is the time to arbitrate a question so full of interest, and which involves your eternal destiny.

"Seize the kind promise while it waits,
And march to Zion's heav'nly gates;
Believe, and take the promis'd rest;
Obey, and be for ever blest."

2. Another reason urging us to a holy life, is the *object* at which the enemies of our souls are constantly aiming. Their object is to lead us into those practices, which are contrary to the standard of Christian holiness elevated in the gospel. To yield therefore to such conduct as would prove detrimental to personal piety, is the most effectual way to promote their wishes, and thus to secure their object. Alas! what an infernal triumph have the powers of darkness! I had almost said what joy is there even in hell, were it possible for joy to enter there, when Jesus is "wounded in the house of his friends," and professors of religion wickedly depart from the faith and practice of the gospel! "Aha, so we would have it," is the united cry of earth and hell. Though Satan so signally failed in his grand designs of pervert-

ing the *Son of God*, he but too often succeeds in his malicious purposes of leading professors of religion astray from God and holiness! In view of this painful fact, the church of God is often constrained to weep over disappointed hopes, and darkened prospects, and in anguish of spirit to exclaim,

> "Some in whom we once delighted,
> We shall meet no more below;
> Some, alas! we fear are blighted—
> Scarce a single leaf they show."

How often does the gold thus become dim, and the fine gold become changed! How many who, had they been previously informed that all their professions and zeal would eventually terminate in awful apostacy, would have replied, with Hazael, "What, is thy servant a dog, that he should do this thing?" "Alas, says one, how unlike is their brilliant and hopeful morning, to their dark and gloomy evening! These professors have more of the moon than

of the sun; they have little light, little heat, and many changes." President Edwards also remarks, "It is with professors of religion, especially such as become so in a time of the outpouring of the Spirit of God, as it is with blossoms in the Spring; there are vast numbers of them upon the trees, which all look fair and promising, but yet many of them never come to any thing; and many of those that in a little time wither up, drop off, and rot under the trees, yet for a while look as beautful and gay as others; and not only so, but smell sweet and send forth a pleasant odor; so that we cannot by any of our senses certainly distinguish those blossoms which have in them that secret virtue, which will afterward appear in the fruit; and that inward solidity and strength which shall enable them to bear, and cause them to be perfected by the hot summer sun that will dry up the others. It is the mature fruit which comes afterward, and not the beau-

tiful color and smell of the blossoms that we must judge by. So new converts (professedly so), in their talk about the things of religion, may appear fair, and be very savory, and the saints may think they talk feelingly. They may relish their talk, and imagine they perceive a divine savor in it, and yet all may come to nothing,"

Alas, it is but too true, that the life of many professors of religion is a libel on Christianity! Such characters bear false witness for the TRUTH, and thus inflict a far greater injury on the cause of Christ, than it is possible for infidels or devils to inflict.

But is Christianity less real? Are its claims less important, and its blessings less valuable and desirable, because abused by the insincere and heartless? No, verily. Does not the existence of a counterfeit coin prove also the existence of a true original? And is it not equally true that the very existence of counter-

feit Christians, and of a spurious religion prove also the existence of a true original? That there are real Christians, and that there also exists a religion, divine in its origin, and an eternal reality?

In either case, who can conceive of a counterfeit without an orginal, which has been counterfeited? If any one can do this, I must confess that I am entirely ignorant of the laws of mind, and that they understand a mystery into which *I have not as yet been initiated.* Would we cast away a precious gem, or a costly pearl, because there were some that bore the name that were spurious? And shall we cast from us the "pearl of great price," and deem ourselves "unworthy of eternal life," because some are deceived, and others, like treacherous Judas, betray their Master, and "deny the Lord that bought them?" Would not such conduct evince the most egregious folly, and insure our

eternal ruin? "I speak as unto wise men, judge ye what I say."

"Wherefore be not unwise, but understanding what the will of the Lord is." "Let no man deceive you with vain words." "Prove all things; hold fast that which is good."

Doubtless the cause of such defection and hypocrisy referred to, may be traced, either to a cold heart, produced by the omission of duty, or to an entire destitution of renewing grace. Would we wish to gratify the enemies of the cross, and furnish hell with an infernal triumph, we have to go our way, and "live according to the course of this world." Go and "serve divers lusts and pleasures," after having received the name of Christ, and professedly enlisted under the banners of his cross. Do this, Christian, and heaven will weep! Yes, do this, and hell will have a triumph! But if you tremble at the thought of such ingratitude and perfidy to Him who hath loved you, and given

himself for you, and consequently laid you under obligations so infinite, to love and honor him "*who first loved us*,"—oh, see to it that your attachment is as sincere, as your fidelity to him and his cause shall be lasting."

"To whom, my Savior, shall I go,
If I depart from thee!
My guide through all this vale of wo;
And more than all to me."

3. Another reason urging us to the cultivation of Christian deportment, is the deep and thrilling interest felt by all the truly pious, in this most important subject.

It is the sincere desire, and earnest prayer of those who feel affectionately concerned for the growing prosperity of the Redeemer's kingdom, that all its professed subjects should furnish evidence of the sincerity of their attachment, by their consistent and elevated piety. None, surely, felt or evinced a stronger attachment to the cause of the Redeemer, and more

especially the tender solicitude of a father, toward his spiritual children, than the Apostle Paul. With what holy fervor does he pray that they may "stand fast in the Lord." How affectionately does he *entreat* those who were the fruits of his ministry, and who he hoped would prove the "crown of his rejoicing," to be "steadfast and immovable, always abounding in the work of the Lord." Yes, hear him saying to such, from the fullness of his affectionate heart, "*So stand fast in the Lord, my dearly beloved.*" "For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more, in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." *Phillippians*, i. 8—11. With

what bitter tears does he weep over those who by their apostacy had disappointed his *hope and his joy*. Nor does that Christian, or minister of the gospel, especially, deserve to be acknowledged *such*, who can with cold indifference look around, and behold *one* perverted by error, another enslaved by the world, and another walking disorderly, over whom he once rejoiced! No, it cannot be; his love for souls, and his regard for the interests of religion forbid it. While he is constrained to weep and pray, to exhort and entreat, with the beloved apostle—"Only let your conversation be as it becometh the gospel of Christ."

Would you, my beloved reader, furnish all the friends of Jesus with cause for sincere joy; would you cheer the hearts of those "who watch for souls, as those who must give an account;" would you inspire them with *vigor* and *lively hope*, in the performance of their arduous and responsible labors in the work of

the ministry, you must stand fast in the Lord, and make increasing attainments in personal piety.

4. Another powerful reason for the cultivation of eminent piety, is furnished by the wonderful exhibitions of Calvary. What subject can furnish us with more powerful motives than this, to excite us to the cultivation of the most eminent piety? Are there, I ask, no motives of sufficient potency to urge us to *this*, to be drawn from the *bleeding heart*, and dying groans of Jesus, the Lamb of Calvary? Are there no obligations for a holy life, arising from his rich grace and boundless love? Does this amazing exhibition of dying love "*constrain us?*" Or, are we deaf to this heavenly, melting call? Yes, from the cross on which the Savior languished and died, the command proceeds—"Only let your conversation be as it becometh the gospel of Christ." Be this,

then, Christian, the proof of your affection, the test of your gratitude, and the evidence of your love to Him who died for you.

It is related of a poor man, whom the efforts of the excellent Doddridge had released from prison, and the gallows, that on the day that had been appointed for his execution, he came to the good man's door, where falling on his knees, and the tears streaming from his eyes, he exclaimed: "Dear Sir, I am come before I die to thank you. Yes, every drop of blood in my veins thanks you, for you have had compassion on every drop of it. As long as I live I will serve you; and I will come every year from one end of the kingdom to the other to thank you." What a noble expression of gratitude! What a deep sense of obligation is here exhibited! But what were this poor man's obligations compared with those of the Christian? Why, infinitely more insignificant than the wing of the meanest in-

sect, compared with the highest archangel! As a single drop of water compared with the ocean! or a grain of sand, compared with the largest planet that revolves in the regions of infinite space! Is it not, therefore, most solemnly incumbent on Christians to maintain a deportment consistent with their high obligations? They ought constantly to approve themselves "the followers of God, as *dear* children;" and never forget that Jesus hath redeemed them by his blood, to be "a peculiar people, zealous of good works."

Their standard of piety ought therefore to be an elevated one. Then the *church* should lead the *world*, and not the *world* the church! Doubtless, the reason why so much spiritual apathy and declension prevail, revivals of religion are so few, and far between, and so few accessions of new-born souls to Zion, is because members of Christian churches are too much disposed, either to rest satisfied with

a mere profession of religion, or with too low a standard of Christian attainments. Such a statement may be made, I think, without fear of being charged with a libel on the church! Alas, too many are but *dwarfs* in piety, who might have been *giants*, had they been active, and aspired after "the full stature of a man in Christ Jesus!" There must be a more *eminent degree* of piety in the *church*, and the standard of Christian attainments must be greatly elevated, or the glorious light of the Millenium can never dawn upon this dark and ruined world. True, it is the subject of divine promise, and therefore we believe that it will eventually come, and in order to this, that the standard of piety demanded, will be eventually elevated. But why not elevated now? What should now hinder it? I ask every Christian who prays, "Thy kingdom come," why this standard of deep-toned, living, energetic piety, cannot now at once be raised to the elevation

demanded—and thus the way at once prepared to usher in so glorious an event? I leave this question for *God's sacramental host* to solve, and for the reader to apply. Let them do it now. By all the motives drawn from Calvary—yea, from heaven, earth, and hell—let the church of God arise and shine with the celestial radiance of a full orbed piety!

> "How fair the daughter of Jerusalem then!
> How gloriously from *Zion-Hill* she'll look!
> Clothed with the sun, and in her train the moon,
> And on her head a coronet of stars,
> And girdling round her waist, with heavenly grace,
> The bow of mercy bright; and in her hand,
> Immanuel's cross, her sceptre, and her hope."

5. The next and last reason that we shall state, for the cultivation of a truly Christian deportment, is that such a deportment can furnish the only proper and possible evidence of vital piety. Great wisdom is displayed in those delineations of character which are contained in the sacred scriptures. That wisdom

appears in their plainness and simplicity. The difference between the real Christian and the nominal Christian, the profane and the pious, is made most clearly evident. The traits of Christian character are not so portrayed as to be tedious, difficult of application, or encumbered with what does not belong to them. They may rather be said to be *few*, *plain*, and to the *point*, so that if any be disposed to be faithful to himself, he may at once ascertain whether or not he has any claim to such a character.

That wisdom also appears in the connections in which those delineations are given. For they are generally such as to invite our consideration, and to excite the inquiry, What character do I bear? Am I a Christian, or am I not? This inquiry is highly important, and if properly improved will furnish a satisfactory answer. We need not be deceived, or even kept in suspense in relation to our true character, or the reality of our piety. If so,

is it not our wisdom to adjust, as soon as possible, a question of so great moment? The Savior has graciously furnished us with criteria by which to decide this question safely, and for ever. "By their fruits ye shall *know them!*" "If ye love me keep my commandments." "Ye are my friends—if ye do whatsoever I command you!" The piety of the heart will be visible in the life. Sometime since a soldier was concerned for the salvation of his soul; and becoming hopefully pious, met with much opposition and ridicule, both from his comrades and officers: he was the servant of one of the latter. At length his master asked, with a sneer, "Richard, what good has your religion done you?" Mark the conduct of this Christian! Instead of being daunted or making any apology for his religion, which needed no apology, he made this direct and most significant reply: "Sir, before I was religious I used to get drunk; now I am sober.

I used to neglect your business, now I perform it diligently." The officer was silenced, and appeared satisfied. Here we see an evidence of vital piety, and that a change of heart will be attended with a corresponding change of life. A man's life is the best evidence of his character, and of the governing principles of his heart. This can furnish his best *credentials!* This also declares what his hopes are, and what his destiny shall be! Reader, you must live the *life* of the Christian, if you would possess his character, or share his destiny! "Tell me how a man lives," says one, "and I will tell you how he dies." Let this, then, ever be the Christian's sacred motto: "*For me to live, is Christ, to die, is gain.*"

CHAPTER V.

The practical effect which the contemplation of Christian Deportment, as exhibited in this volume, so far as consistent with the word of God, ought to have in forming the LIFE *and character of the Christian.*

"Give *instruction* to a *wise man*, and he will be yet wiser: teach a *just man*, and he will increase in learning."

In view of what has been stated in the preceding chapters, on the subject of Christian deportment, and by every thing tender and sacred, we affectionately entreat you, dear Christian reader, constantly and eminently to maintain such a deportment; and in order to effect this most important object: 1. Be holy. Let it be your constant concern to have an eminently holy heart. Thus shall you be "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." Ever pray, with David, the man after God's own heart, "Create within me a clean

heart, O God, and renew a right spirit within me." "Without holiness, no man shall see the Lord." But "blessed are the pure in heart, for they shall see God." Therefore cultivate an eminent spirit of holiness. Live alone to the praise of Him, "who hath called you out of *darkness*, into his marvellous *light*." "Christianity," says one, "is a religion all heart and soul; and those who embrace it have an opportunity for exemplifying its power. The slothful servant is a wicked servant. The fruitless tree is a cumberer of the ground. Jesus expects more than the leaves of a fair profession; he expects the fruits of holiness." The Christian must be as willing to be *governed* by the *laws* of Christ, as he is to be *saved* by the *grace* of Christ. He must never break the *sceptre* of Christ against his *cross!* The religion of Christ is a holy religion; and its grand design is to make men holy, as well as happy! Holiness and happiness are inseparably connected.

2. Be submissive. "Submit yourselves unto God. Resign all into his hands. With the docility of a little child, be ever ready in sincerity of heart to exclaim, "Father, not my will, but thine be done!" When intelligence was brought to a pious lady that two of her children, whom she tenderly loved, were drowned, she replied, "I see the Lord will have *all* my heart, and he shall have it." How honorable was such a spirit to the Christian religion! Had this Christian mother been disposed to murmur, and to charge God foolishly, what would the world have thought and said of religion? Why, that it may be well enough for the day of prosperity, but that it will not survive the day of adversity and trial. Let the Christian evince to the world that they have entirely mistaken its nature, if they think that religion is fit only to be a topic of declamation in scenes of prosperity; and will live in the sunshine, but die in the shower. The fortitude

of a certain distinguished heathen has been much applauded, who, when deprived of a child by death, could say, "I knew, when the gods gave me a child, that he was mortal." And shall the Christian, with far superior light to the heathen, and with the volume of Inspiration in his hand, fall below them in submission; and thus suffer the men of this world to contrast, to the prejudice of our holy religion, the maxims and conduct of ancient Pagan sages? No, verily. For the honor of Christianity, God forbid!

Christian, by your uniform spirit and deportment, assure the world that religion can furnish the brightest triumphs of fortitude, and the best examples of submission. And that Christianity is infinitely *more* superior to every system of the most refined Paganism or infidelity, than the full blaze of the noontide sun, is to the faint and sickly light of the smallest taper.

3. Be constantly impressed with a sense of the *Divine presence* and *scrutiny*. Let the solemn truth be deeply impressed upon your heart, "Thou, God, seest me."

A pervading sense of God's *ubiquity*, is one of the most effectual preventives from sin and temptation. The individual who feels that God's eye is upon him, will "stand in awe, and sin not." May this sentiment, therefore, pervade your mind every moment, *God is here*. Yes, let every surrounding object respond, with constant, gentle whisper, "*God is here*." While this truth is so eminently calculated to deter from sin, and to allay every unhallowed passion, it is equally calculated to console and comfort the Christian in the darkest scenes of affliction and sorrow. "Yea, though I walk through the valley of the shadow death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." "If thy presence go not with me, carry us not up hence."

4. Be grateful and humble. Of all others the Christian has peculiar reason for grateful praise to the SOURCE of all. He possesses nothing that he has not received; and consequently nothing of which to boast. If he is made to differ from the thousands who are perishing around him, 'tis grace that hath made him so. To this he owes all his honor and happiness. When John Bradford, the martyr, once saw a poor man led for execution, he exclaimed, "Ah, but for the grace of God, there goes John Bradford!" And the venerable and pious John Newton once remarked, "I am not what I ought to be; I am not what I might be; I am not what I shall be; but by the grace of God, I am what I am."

Then, Christian, be grateful, and humble. "Be clothed with humility." Wear it as a garment, and as a rich ornament, for in the "sight of God it is of great price." Exhibit it in your daily deportment. It is one of the best

evidences of growth in grace, and will preserve you from all the "fiery darts of the wicked one." "Pride goeth before destruction, and a haughty spirit before a fall." Says Bunyan,

> "He that is down, needs fear no fall,
> He that is low, no pride;
> He that is humble, ever shall
> Have God to be his guide."

The contemplation of the past, the present, and the future, is eminently calculated to inspire an humble and grateful spirit. Let the Christian remember what he was—*a child of wrath!* "And were by nature children of wrath, even as others." "And such were some of you; but ye are washed; but ye are sanctified; but ye are justified." What he now is—*a pardoned rebel!* A sinner saved by grace! "By the grace of God, I am what I am." What he ought to be, and what he shall eventually be: perfectly conformed to the will

and image of the blessed God! Holy as he is holy!

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 *John*, iii. 2. While the Bible presents many rich and precious promises to the humble, it does not contain a single promise for the proud. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Isa.* lvii. 15. "But to this man will I look, *even* to him that is poor, and of a contrite spirit, and trembleth at my word." *Isa.* lxvi. 2. "The Lord hath respect unto the lowly, but the proud he knoweth afar off."

5. Be faithful, and live as for eternity. It is

the only true wisdom, for the Christian to live above the world, and thus to have eternal realities constantly in view. He should "pray as for eternity; hear, as for eternity; live, as for eternity; obey, and do every thing, as for eternity." Then the Christian will be *cheerful* without *levity*, and *serious* without *melancholy*.

When Sir Francis Walsingham, a secretary of state, in the reign of Queen Elizabeth, arrived at old age, he retired to the country to close his days in retirement. Some of his former gay companions came one day to pay him a visit, and rallied him as being melancholy; his answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh, every thing is serious about us. God is serious, who exercises patience towards us. Christ is serious, who shed his atoning blood for us. The Holy

Ghost is serious, in striving against the obstinacy of our hearts. The holy scriptures are serious books; they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious. All in heaven are serious. All who are in hell are serious. How then, can we be gay and trifling?" On another occasion, when writing to his friend, Lord Burleigh, he remarked, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we begin to live for ourselves and to God." Christian, imitate such a worthy example, be serious and spiritual, keep heaven in your heart, and the world under your feet, and thus let each have their appropriate place.

The beloved Henry Martyn remarks, "How many of my days are lost, if their worth is to be measured by the standard of prevailing heavenly mindedness." Therefore, confess

yourself a stranger and pilgrim on the earth, and "press towards the mark, for the prize of the high calling of God, in Christ Jesus." Be concerned lest you should prove "*a cast away*," and have your oil to buy when it should be burning! "Hold fast that which thou hast, that no man take thy crown." Religion is heart work. Be therefore a Christian at heart, faithful to your Master, and then you will be true to yourself. Make a business of religion, and hold fast your integrity, whatever may be the cost. "Be thou faithful unto death, and I will give thee a crown of life."

"And now if ye will deal kindly and truly with my Master, tell me: and if not, tell me."

"The wise man, says the Bible, walks with God,
Surveys far on the endless line of life;
Values his soul; thinks of eternity;
Both worlds considers, and provides for both;
With reason's eye his passions guards; abstains
From evil; lives on hope; on hope, the fruit

Of faith; looks upward; purifies his soul;
Expands his wings, and mounts into the sky;
Passes the sun, and gains his father's house;
And drinks with angels from the fount of bliss."

SIR MATTHEW HALE'S RESOLUTIONS.

Morning. 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Meditation and prayer. 4. Setting a watch over my own infirmities and passions, and over all the snares laid in my way.

Day Employment. There must be an employment of two kinds. 1. Our ordinary calling; to serve God in it. It is a service to Christ, though ever so mean, (*Col.* iii.) Here, faithfulness, diligence, cheerfulness. Not overlay myself with more business than I can bear. 2. Our spiritual employments; mingle somewhat of God's immediate service in this day.

Refreshments. 1. Meat and drink; moderation, seasoned with somewhat of God. 2. Recreations; 1. Not our business. 2. Suit-

able. No games, if given to covetousness or passion.

If alone. 1. Beware of wandering, vain, and lustful thoughts: fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul; the coming of Christ; thy own immortality: it will make thee humble and watchful.

Company. Do good to them. Use God's name reverently. Beware of leaving an ill impression by ill example. Receive good from them, if more knowing.

Evening. Cast up the account of the day. If aught be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God, that hath supported thee.

ORIGINAL HYMNS.

ORIGINAL HYMNS.

AM I A CHRISTIAN?

Am I a Christian? Is my heart
  Renewed and formed by grace divine?
Can I with all things freely part,
  Jesus, for love so great as thine?

Am I a Christian? Is my life
  What a true Christian's ought to be—
Free from all envy, guile and strife;
  A true resemblance, Lord, of thee?

Am I a Christian? Is my hope
  The soul's sweet anchor, firm and sure?
Would I not wear my Savior's yoke,
  And faithful to the end endure?

Am I a Christian? Do I love
  To bear the cross, and welcome shame?
Are my affections raised above,
  As a true follower of the Lamb?

Am I a Christian? Lord decide:
Take full possession of my breast;
Be thou my pattern and my guide,
And lead me to thy promised rest.

BLOOD OF SPRINKLING.

Blood of sprinkling, spilt for me,
Flowing from the Savior's side,
To this fountain let me flee;
From the storm of vengeance hide.

Blood of sprinkling, spilt for me,
Wash and cleanse my guilty soul;
Now from bondage set me free,
Make my wounded spirit whole.

Blood of sprinkling spilt for me,
Peace and comfort still impart;
Full redemption let me see,
Write salvation on my heart.

Blood of sprinkling, spilt for *all*
Who have sinned of Adam's race,
Heal the ruins of the fall,
Save a world by sov'reign grace.

GOOD TIDINGS.

Come list to the tidings the seraphs now bring,
Announcing the advent of Jesus our King;
The angelic choir are hymning abroad,—
Peace—good will to all men, and glory to God.

The shepherds, attending their flocks through the night,
Are filled with emotions of fear and delight;
Wise men from the east, who to Palestine came,
Are to Bethlehem led by the star's steady flame.

Here to Messiah their devotions are paid,
Although in a manger an infant he's laid;
Their grateful oblations they pour at his feet,
In gifts of rich gold, and of frankincense sweet.

Now homeward returning they publish afar,
With joy the glad tidings of Bethlehem's Star—
And shall not our off'rings and gratitude prove
Our joy for the tidings of Him whom we love.

Shall we these good tidings endeavor to spread,
Till Bethlehem's Star all the nations shall lead,
To bring their oblations, with incense divine,
To bow to his sceptre, and kneel at his shrine?

Oh yes! these good tidings we now will proclaim,
Till Bethlehem's bright Star triumphant shall reign,
To illume the lost nations, envelop'd in night,
That Gentile and Jew may rejoice in its light!

PRECIOUS SAVIOR!

Precious Savior! let thy blood
Take away this guilty load;
Fill my heart with love divine,
Make me Lord forever thine.

Precious Savior! let me be
Dead to sin, alive to thee;
Feed my soul with heavenly food,
Let me live alone for God.

Precious Savior! let me know
All that thou wouldst have me do;
Teach me what to think or say—
Lead me in thy narrow way.

Precious Savior! every hour
Oh! sustain me by thy power!
Every evil let me flee,
Only love what pleases thee.

Precious Savior! let me prove
Sweetest tokens of thy love;
Put thy signet on my breast,
Let thy Spirit on me rest.

"WILT THOU NOT REVIVE US AGAIN?"

O Lord revive thy work again;
Send thy good Spirit from above:
Thy righteousness upon us rain,
And fill each heart with heavenly love.

View Zion's desolations round ;
Her foes are strong, her friends are few :
See unbelief and sin abound,
While some have left their Savior too.

Now, Lord, reclaim thy wandering sheep—
Salvation's joys again restore,
That in thy pastures they may keep,
And never leave their Shepherd more.

Let dying sinners now behold
The wonders of redeeming grace,
And, hasting to the Savior's fold,
There hear his voice and seek his face.

Lord, let thy will on earth be done !
The banners of thy cross unfurl'd :
Now let thy glorious kingdom come
And spread its triumphs through the world !

BREVITY OF LIFE.

Our years, our months, our days are few;
Our life is passing swift away :
Not only few, but evil too—
Once did an aged Patriarch say.

Short is our passage to the tomb—
The cradle and the grave are near :
Our life may close ere yet 'tis noon,
And we before the Judge appear.

Is life a vapor, or a dream?
No sooner here than it is gone!
Then let religion be supreme,
And we prepare for joys to come.

May all our years, our months, our days—
Though few and fleeting they may be—
Be spent, dear Savior, to thy praise,
That we at last may dwell with thee.

RELIGION.

Religion! principle divine,
In this vain world to mortals given,
Looks far beyond the bounds of time,
And points the soul of man to heaven.

Religion, undefiled and pure,
Is not in word, but living power;
Inspires a hope, both firm and sure,
Surviving Death's tremendous hour.

Religion ne'er was born of earth,
To prove a fiction, or a dream;
'Tis a rich gem of priceless worth,
Above all other things supreme.

May this blest pearl of price be mine,
My treasure, and my only choice;
May I in all its virtues shine,
Display its power, and taste its joys.

DECISION.

Who's on Jehovah's side?
Who will his voice obey?
And choose him for their friend and guide
To realms of endless day?

Decide this question now,
Nor longer dare delay;
To Jesus' righteous sceptre bow,
And serve him while you may.

If you should longer wait,
You soon in vain may cry;
Let God once close the mercy gate,
You must forever die.

Now give the Lord your heart,
And choose the Savior's side;
Then you, and bliss, no more shall part,
Whatever may betide.

EXPOSTULATION.

Come, sinner, come, there yet is room;
Now seek the Savior's face:
No more delay, but come away,
And flee to his embrace.

You long have been the slave of sin,
Resisting light and love;
Come now believe, his grace receive,
Salvation through his blood.

You then shall be redeemed and free,
And sing recov'ring grace;
The Savior love, then dwell above,
And see him face to face.

But should you still resist his will,
And trample on his blood,
You soon shall feel, though hard as steel,
The vengeance of a God.

To-day he stands, with open hands,
And shows his bleeding heart:
Now hear him say, Without delay
"Accept the better part."

PRAYER.

Prayer eloquent, is formed
Of heart and wish sincere;
By human language unadorned,
'Twill reach Jehovah's ear.

Prayer ardent, enters heaven,
And rises near the throne;
As a sweet pledge and earnest given,
It brings salvation down.

Prayer prevalent, is known
By strong and vigorous faith,
Which calls the promises its own,
And trusts what Jesus saith.

Prayer is religion's breath—
Religion lives by this;
Thus triumphs over sin and death,
And leads to endless bliss.

Then let the Christian pray,
While in this dark abode:
Cease not by night, nor cease by day,
'Tis thus he walks with God.

THE SABBATH.

I love the Sabbath's hallowed light,
The day that God hath blest and given;
'Tis a rich boon and a "delight,"
Sweet emblem of our rest in heaven.

I love to mingle with the throng
That listen to the Savior's love,
Where solemn prayer and holy song
Like fragrant incense rise above.

I love the Sabbath's peaceful hours
In holy solitude to spend,
While heaven's influence in rich showers,
An answer to our prayers, descend.

I love its evening's grateful shade,
When prayer and praise so sweetly blend;
Prelude of joys that never fade,
Of Sabbath day that ne'er shall end.

THE COMMUNION.

Sweet is the scene, where Christians meet,
Where pure devotion's hallowed flame
Inspires their souls at Jesus' feet,
Whene'er they celebrate his name.

Sweet is the time, when saints receive
The emblems of the Savior's love;
When, faint and weary, they may feed
On manna falling from above.

Sweet is the place, where we may view
The Savior's wounds, and flowing blood:
There Christians weep, and love him too,
Who died to make their peace with God.

Shall I behold such scenes as these
And feel no soft emotion move?
No, to the cross my spirit flees
A captive of redeeming love.

☞ In compliance with the request, and for the gratification of a large circle of friends, this work is accompanied by a portrait of the author.

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